THE PACIFIC

A religious and family paper

Volume LIV. SAN FRANCISCO, AUGUST 18, 1904 Number 33.

SUNSHINE AND SHADOW.

Some pathways through the shadow run,
Shut out by clouds from heaven's warm sun,
While some on sunny hill-tops lie,
Close to the gladness of the sky.
Ah, some in shadow, some in sun!
So has it been since time begun.

Some always have to bear a load
Of care along a dreary road,
From which, on sunny heights, they see
Those for whose backs no burdens be.
So shall it always be while life
Holds fast to happiness and strife.

But sometime shall a pathway run
Out of the shadow into sun.
And valley plodders turn and climb
To sunny heights, in God's good time.
Ah, sometime, somewhere, soon or late—
So, heart of mine, in patience wait!

—Eben E. Rexford.

THE PACIFIC

Established 1851.

THE OLDEST PAPER IN CALIFORNIA.

Published every Thursday at the Congregational Headquarters, Y. M. C. A. Building, San Francisco, by the PUBLISHING CO. OF THE PACIFIC

W. W. Ferrier, Editor and Manager.

TERMS.

Per Year, in Advance, - - - $2.00
To Foreign Countries in Postal Union 3.00

CHANGE OF ADDRESS.—When a change of address is ordered, both the new and the old address must be given. The notice should be sent one week before the change is to take effect.

DISCONTINUANCES.—If a subscriber wishes his copy of the paper discontinued at the expiration of his subscription, notice to that effect should be sent. Otherwise it is assumed that a continuance of the subscription is desired.

PLEASE look at the figures printed each week on the label. They give the date to which your Subscription is paid.

SUGAR
50 lbs. $1.00

Get acquainted with our Quality Groceries by ordering Combination No. 50. Send $8.60; we pay the express or freight.

50 lbs. best Granulated Cane Sugar, white and dry	$1.00
18 lbs. new fancy head Table Rice, very best	1.00
10 lb. pail pure Leaf Lard, Rex or Swift	1.10
5 lbs. fancy English Breakfast Spider Leg or Ceylon Tea	2.50
5 lbs. Mocha and Java Coffee, roast or ground, none better	1.50
5 lbs. pure Baking Powder, Eastern "Cream"	1.50
	$8.60

Everything guaranteed—Money back. Trial sample of any item mailed free. We are the largest Mail Order House on the Pacific Coast.

SMITHS' CASH STORE, Inc.
25 Market Street, SAN FRANCISCO
Please mention this paper when ordering.

FRED WILSON,
MERCHANT TAILOR.

Fifteen per cent discount to Clergymen.

610 MONTGOMERY STREET;
N. E. Cor. Merchant St.
SAN FRANCISCO, - - CAL

BLYMYER CHURCH BELLS.
UNLIKE OTHER BELLS SWEETER, MORE DURABLE, LOWER PRICE. OUR FREE CATALOGUE TELLS WHY.
Write to Cincinnati Bell Foundry Co., Cincinnati, O.

SAN FRANCISCO LAUNDRY
Office, 131 Ellis St.
TELEPHONE, 5125.
S. F. BUFFORD, Manager.

SCHOOLS.

POMONA COLLEGE,
CLAREMONT CAL.
GEORGE A. GATES, D.D., LL.D., President

A Christian College for young men and women. Classical, Literary and Scientific courses. Schools of Music, Art and Design. Preparatory School fits for any college. Gives a complete college training.

Address for catalogue, etc.
PROF E. C. NORTON Ph. D. Dean.

Pacific
Theological Seminary
LOCATED AT BERKELEY
Seat of University.

Curriculum remodeled to present-day demands; includes valuable University advantages. Advanced Semitics. Teaching positive and constructive. Special facilities in English Language and Literature, History, Apologetics, Sociology and Practical Work. Classical, English and Special Courses offered. Open to qualified students of any Christian Church; to women as well as men. Location and climate unexcelled. Address President

REV J. K. McLEAN, D. D.
Berkeley, Cal.

Blake, Moffit & Towne
DEALERS IN
PAPER
55, 57, 59, 61 First Street
SAN FRANCISCO, CAL.
Telephone Main 199.
146 and 148 N. Los Angeles Street, Los Angeles Cal.

Cable Address:
FOSTER CO., SAN FRANCISCO

S. FOSTER & CO.
WHOLESALE GROCERS
IMPORTERS and EXPORTERS.

Special attention to packing.
Purveyors to United States Government.
A. B. C. F. M., A. M. A., etc., etc.

Railroad Supplies,
Mill and Mining Supplies,
Hotel and Ranch Supplies,
Alaska Supplies.

26-28 CALIFORNIA ST.
San Francisco.

Mail Orders solicited.
Catalogues on Application

Doing One's Best.

This habit of always doing one's best enters into the very marrow of one's heart and character. It affects one's bearing, one's self possession. The man who does everything to a finish has a feeling of serenity. He is not easily thrown off his balance. He has nothing to fear, and he can look the world in the face because he feels conscious that he has not put shoddy into anything, that he has had nothing to do with shams and that he has done his level best. The sense of efficiency, of being master of one's craft, of being equal to any emergency, the consciousness of possessing the ability to do with superiority whatever one undertakes, will give soul satisfaction which a half-hearted, slipshod worker never knows.

A very well-informed writer in the Kilmarnock Standard states that Thomas Carlyle, not long before his death, was in conversation with the late Dr. John Brown and expressed himself in the following effect: "I am now an old man, and done with the world. Looking around me, before and behind, and weighing all as wisely as I can, it seems to me there is nothing solid to rest on but the faith which I learned in my old home, and from my mother's lips."—Ex.

"To admit the devil into Eden means that man and woman must get out of it. To admit him to the heart, whether by the door of open sin or by the private gate of insinuation or of innuendo means that paradise has once more been surrendered for the knowledge of good and evil."

Golden Gate Undertaking Co.
G. P. Prechtel G. W. Keeler L. M. Snook
2475-2483 Mission Street
Telephone Mission 102
C. H. Ashley
H. S. McCurdy Mrs. S. E. Gould
Assistants

A Good Meal Without Meat.
VEGETARIAN CAFE.
755 Market St., San Francisco. Telephone Main 5878
OAKLAND BRANCH, 46 San Pablo Ave
St. Helena & Battle Creek Sanitarium Foods

THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, August 18, 1904

WORTH LIVING.

"Our lives, they are well worth the living
When we lose our small selves in the whole,
And feel the strong surges of being
Throb through us, one heart and one soul.
Eternity bears up each honest endeavor;
The life lost for love is the life saved, and forever."

A writer in Harper's Weekly considers Count Tolstoi's recent article on the Russo-Japanese war and applies his utterances far more widely. His quarrel, it is said, is not with Russia; it is with the world. "We miss the whole purpose of his message if we take it to be merely an attack on the Czar's government, a piece of academic Nihilism. Tolstoi would have exactly the same kind of thing to say, and would say it with the same vehement conviction, against the life of the average business man in New York, who lives in a state of war not less fierce than that around Port Arthur, though a war of another kind." Underlying Tolstoi's whole article is the thought of the Sermon on the Mount. He arrays the world at the judgment bar because in his opinion it is not living up to that sermon. And can anyone say that the world is living up to it? Indeed can it be said that any one is living up to it? This much can be said: the time is coming when the Sermon on the Mount will be lived—must be lived. All the talk that has been started of late in the world about brotherhood will bear fruit some day. We cannot see just how at present, but in some way it is going to so change conditions that the practice of such selfishness as now curses the world will be something unknown. One does not need to accept the vagaries of socialism to believe this. But somewhat of a socialist, in hope at least, every person must be who believes in the final enthronement of Christ. Out of the ferment and turmoil of the ages will come conditions far other and much more to be desired than those which have prevailed and which now prevail. Man's welfare here and hereafter demands it. God demands it.

It was gratifying to many lovers of law and order hereabouts to read in the San Francisco Chronicle a few days ago an editorial taking a firm stand against picketing on the part of labor unions. It followed the recent decision of Judge Hunt which forbade picketing on the part of the stablemen's union in a case which had come before him for adjudication. The opinion of the Chronicle was that a just construction of Judge Hunt's decision leads to the conclusion that not only riotous picketing but picketing of any kind is unlawful, and it is hoped that there will be a decision from the highest courts of the state that will so hold. As for itself the Chronicle says: "The whole business is wrong, and it is discreditable to society that it is endured. The public streets are the property of all the citizens, and it is shameful to permit them to be used by one set of men for the deliberate injury of others. It may be true that men may lawfully agree with each other not to trade with any person, but at common law they cannot proceed in this public manner to injure him. The common law is in force unless modified by statute, and we do not believe any statute can be found permitting picketing. The public cannot know whether the picketers or the picketed are right in their contention. Even the single picket is a display of force by a secret organization outside the law, which may be used to the injury of a person who is both legally and morally right in what he contends for. This not only may be but often is the case." The Pacific has long held to this position, and we are pleased to see it taken by an influential daily paper. Frequently the daily papers do not declare as to the wrongful actions on the part of the labor unions and the impression accordingly prevails among the members of the unions that they have the sympathy of the public. Hence they go to lengths to which they would not go otherwise. We believe that picketing is morally wrong, that no statute even could make it right, and that it is incumbent on all thoughtful people having the welfare of mankind at heart to stand against it. We believe the time will come when labor unions will so regard it. And only to a limited extent is the boycott right. It is as the editorial from which we quote says, men may lawfully agree with each other not to trade with a certain person, but when they proceed, as labor unions often do, to an open, wide-spread, public war against a man and his business it passes out of the channel of the right into that of the wrong; and this without regard to the right or wrong in the conduct of the man against whom the war is waged. Two wrongs never make a right. What the unions need to do is to make themselves as strong in membership as possible, and then by means of unquestionable methods right the wrongs which are laid upon them by employers.

About a year ago the Y. M. C. A. was organized at Treadwell, Alaska. Since then the saloons and gambling rooms have lost their patronage largely and the jail has comparatively few occupants.

The Religious World.

In 1899 the religious organization known as "The Gideons" began with three members. It now has more than 5,000. It is composed of commercial travelers who make use of every opportunity to say a good word for Christ and to lead men to an acceptance of him.

The August number of the Record of Christian Work contains a large number of the addresses delivered at the Students Conference at Northfield in July. It is a valuable number. The September issue will contain the addresses delivered at the Young Women's Conference; and the one for October will contain the addresses delivered at the General Conference of Christian Workers. These three numbers may be had for 45 cents.

The Australian correspondent of the New York Observer tells of the reception several Americans have had in that country recently. Referring to the pulpit supply work done by the Rev. Dr. John Hemphill of Calvary Presbyterian church, San Francisco, the correspondent says: "The doctor has won golden opinions. Overflowing congregations have waited with delight on his able ministrations. His sermons have been thoroughly evangelical and truly eloquent. That which he delivered before the General Assembly in May was a masterpiece, the theme was 'Preaching, its Person, Plan, Purpose and Power.'" Concerning Dr. Clark of the Christian Endeavor Movement it is said that he was received everywhere with unmistakable tokens of sincere respect and affection, and that his addresses were uplifting and inspiring.

The annual report of the Rev. Dr. John Thompson, Supt. of the California Bible Society, shows much good work done during the last year. To families and individuals 7,516 copies of the Bible have been distributed, and to public institutions and mission Sunday-schools 354 copies have been furnished. The agent for the city and county of Los Angeles reports that 110 families were found without Bibles in that county. In a few weeks forty-six years will have elapsed since Dr. Thompson began in Illinois the work of Bible distribution. Long time has he been engaged in the work than 89,000 families and individuals in California have been provided with Bibles. The work is a worthy one. And it is to be hoped that individuals and churches will not only continue their contributions, but will increase them, for more money can be used than has been received in the past. The work is under the direction of a competent board of directors composed of prominent laymen in different denominations.

The Rev. William Rader is having many opportunities to preach during his stay in London. Sunday, Aug. 7th, he occupied the pulpit of Whitefield church of which the Rev. Sylvester Horne is pastor and in the afternoon of the same Sunday spoke at the meeting of the young men. He was announced for the 14th to preach for the Rev. Griffith Jones at Balham; and for the following Sunday in Union chapel at Ishlington—Dr. Allon's old and famous pulpit. Then he is to be again at Christ church, Enfield, and at King's Weigh House church, where he preached in July and where the Rev. Reuen Thomas of Brookline, Massachusetts, is the supply for August. This church is looking for a pastor. Query: Will the opportunities and attractions of London pull away from us this enthusiastic American. Mr. Rader is having his time too much occupied to write the number of letters promised by him to The Pacific, but we are expecting to receive another soon.

It is worthy of note that the man who for more than half a century was the leading physician of Chicago was a Christian. We refer to Dr. Nathan S. Davis, who died in that city a few months ago at an advanced age, having practiced medicine there for sixty-five years. One who has written recently concerning his long and useful life says: "Dr. Davis was a conspicuous figure in the life of Chicago. His face was familiar, for he was so closely identified with nearly everything relating to the physical well-being of the city that he was known by all who had any acquaintance at all with the distinguished men of this locality. Two years after he came to Chicago he became a professor in Rush Medical College, and later was one of the founders of Northwestern University, and for many years dean of its medical college. There was no part of the vast field of medical knowledge and practice with which he was not familiar. Besides carrying on a large private practice, he did the full work of a professor in the medical college for years, and served as editor of the most influential medical journal in the country. He was a man of intense industry, which was due not only to his strong and enduring capacity, but quite as much to a deep, conscientious conviction that his life should be of service under the direction and for the glory of God. Therefore, he gave himself up to his noble work, not with a spasmodic devotion of a fanatic, but with the deliberate, persistent, and consecrated application of a thoroughly sane and high-minded man, whose controlling purpose it was to make his life count for as much as possible, and for as long as possible. There are very few physicians in the land who have done as much for medical science and for the alleviation of human suffering as Dr. Davis did in the six and a half decades of his active life; and it is not claiming too much for him to say that the history of medical progress throughout the world would be incomplete without adequate recognition of his achievements in various departments of medical investigation and practice." It is said further concerning Dr. Davis that he was, notwithstanding his busy life as a physician, a very regular attendant at the services of the sanctuary.

Busy World Notes.

An organization of Chinese born in this country has been formed in San Francisco which has one of its objects the aiding of the election to office of such men as have a kind feeling for the Chinese. The Chinese begin to see the ways in which they can lead men to regard their interests.

In a recent address before the Chamber of Commerce of San Francisco, William M. Bunker, who represents that body in Washington, D. C., said that "this city is financially and geographically the starting point for the greatest trade conquest of modern times." The end of the war between Russia and Japan would bring great trade activity, and he saw a golden opportunity opening up before this city and country. San Francisco was regarded as holding a more important position on the Pacific Coast than New York does on the Atlantic. Signs of national recognition of this coast as the natural and only American basis for the Asiatic trade were seen on every hand. Recognitions

of the situation of this city were instanced in the placing of a naval station on San Francisco Bay and in the creation here of a permanent warehouse for Indian supplies. A depot for military supplies was regarded as highly probable in the near future. The appointment of a Californian as the head of the Department of Commerce and Labor was mentioned as another thing of considerable significance. In way of showing the extensive manner in which the erection of a great military depot would operate on the business interests of San Francisco, Mr. Bunker said that with this in operation local houses could afford to erect plants for the manufacture of army materials now bought in the East. In this address it was maintained further that only by utilizing the geographic advantages of the Pacific Coast could the government promote American trade interests in the Orient. Great developments were assured therefore, inasmuch as they vitally concerned every section of the country.

At least an hundred thousand people viewed the body of the late "Golden Rule Jones" as it lay in state in Memorial Hall, at Toledo, Ohio, a few weeks ago. The whole city was draped in mourning, and business was at a standstill the day of his funeral. Zion's Herald says concerning him: "Personally, Mayor Jones was a good-hearted, broad-gauged, trustful, entertaining and 'folksy' man. His life was a continual protest against the ungodly greed of multi-millionareism and the vulgar displays of wealth which are indulged in by an increasingly large class in America. This is the plain, unvarnished tale of how 'Sucker Rod' Jones became 'Golden Rule' Jones, and the inventor of a mechanical device which brought in great revenues—Christ's man, who as much perhaps as any Christian since the first century, advocated and exemplified in practical adaptation to the environment of his own age the full content of the Sermon on the Mount, with its central precept, 'All things whatsoever ye would that men should do to you, do ye even so to them.' The last day at his desk is said to have been a fair sample of his every-day work. First came a wayward girl, who had been ordered out of the city. She wanted a ticket to Cleveland. The mayor told her he would willingly give her $500 if she would quit her life of sin. He gave her some good advice, and then gave her money for fare to Cleveland. Next came an old woman who had been evicted from her home. He listened to her story, and gave her some money. Then came an ex-convict, out of work. He gave him assistance liberally. Then followed an old couple, destitute and hungry. A $10 note went to them. Five or six more similar cases followed. 'It is very well to talk,' said Jones, with that wearied, far-away look in his eyes. 'They say that I am rich and have thousands of friends, but what of it? As a matter of fact, I am the most wretched man on earth to-day. I can't get away: I am chained here—actually chained. The possession of money is the source of my misery—money I have not earned and which does not belong to me; but my greatest misery is in my attempts to distribute money to others who have earned it.'" This account in Zion's Herald, after noting the homage which was paid Mayor Jones on the day of his funeral, concludes: "Thus does the general public bow in worshipful recognition and admiration before any man or woman who really succeeds in living out the Golden Rule—the essential outward manifestation of the Christian life. But why do we really see so little expression of this foundation principle among the professed disciples of Jesus Christ?" This is coming to be one of the great questions of our age. More people believe in the principle than practice it. Are the conditions largely inimical to its practice?

THE PACIFIC SEMINARY'S SUMMER SCHOOL OF THEOLOGY.

That was the name of it. But, as was pointed out in the introductory remarks of the president, only in the name did the term theology appear from one end of the programme to the other. Neither did it come in with much greater prominence in all the twenty-six lectures of the school. A much more closely descriptive title would have been "A Summer School of Practical Christian Life, Means and Methods."

In the ten days five courses were given, three of which were followed by a conference upon the materials made use of in the lectures preceding. Three of the lectures were open to the public without charge. The enrollment of members was 103; the average attendance at the close session—admission to which was limited by term-fee—was 75; the attendance upon the open sessions numbered 200 or more. The composition of the school as noticed last week—with a correction—was 59 ministers, of whom 32 were Congregationalists and 27 of other denominations—Baptists, Episcopalians, Methodists, Methodist South, Presbyterians, Reformed and Unitarians; there were 44 lay-men and women. This lay contingent included one State Sunday-school secretary, two Sunday-school superintendents, and 14 teachers. So that out of the entire enrollment all but ten were engaged in some kind of Bible-work.

The five lecturers and their themes were as follows: Professor Edgar McFadyen, M. A., Knox college, Toronto, "Problems of Faith and Life as Viewed by Biblical Writers," six lectures; Dean Frank Knight Sanders, Yale Divinity School, New Haven, "Improved Methods with the Bible School," five lectures; Professor Elmer Ellsworth Brown, Ph. D., Head of the Department of Pedagogy of the University of California, "Current Theories of Education as Related to the Problems of a Teacher of Religion," four lectures; Rev. Robert R. Meredith, D. D., Pasadena, Cal., "The Bible, the Church and the Preacher," four lectures; Rev. Charles Reynolds Brown, Oakland, Cal., "Social Studies in the Old Testament," four lectures. The variety exhibited in these topics, backed by a striking difference of personality in the lectures themselves and in their manner of presentation, all seemed to make each one to stand out by itself with the distinctness of a high-topped mountain peak; while the essential unity which pervaded them as a whole left no dissonance of view, but blended the two weeks' work into a massiveness liked to that of a mountain group.

Professor McFadyen handled his great subjects, "Where Shall I Find God?" "Is God Just?" "Does God Care?" "What Is the Duty of Man?" "What Is the Meaning of Suffering?" "What Shall We Do with the Bible?" in a most masterly way, both as concerned the answers brought out and also by his unique and limpid method in exegesis. It was difficult to decide which were most valuable, the spiritual lessons evolved or the wonderfully clear and convincing way in which this was accomplished. Every Christian who listened to Professor McFadyen ought to be a greater Christian, and every preacher and teacher who listened to him a

truer and greater preacher or teacher. In different style and with different purpose was the work of Dean Sanders, but of no less value and no less constructional in its intent and in its effect upon its hearers. He brought out the possibilities inherent in the ideal Bible School with a clarity and impressiveness which lifts this part of the Church's work altogether out of the incidental and subordinate relation it has hitherto occupied and makes it frontal and even central among religious agencies. Dean Sanders demonstrated beyond all question that he is a master builder of teachers, and raised the presumption that he is an equally able builder of preachers. Professor E. E. Brown, freshly returned from a great educational meeting at the East—where supreme honors were bestowed upon him—set before his hearers the ideals and theories of education considered as one of the great formative institutions of civilization and in comparison with the other like great formative institutions, in a manner which almost immeasurably broadened and heightened one's sense of the teacher's work and brought it also into vital relation to the other Kingdom factors. Of Dr. Meredith it is sufficient to say that he was his old self restored; if not completely, still so nearly that only those who kne whim previous to the serious and all but fatal illness of three years ago, could easily imagine him to have spoken with greater vigor, with keener incisiveness or with more evident joy in the utterance of his messages than that manifested by him from first to last. knew him previous to the serious and all but fatal ill- to run a race." Having—wisely—been left to the choice of his own topics, he took what lay nearest him, that great tri-unity—the Bible, the Church and the Preacher. His four addresses were replete with the wisdom of experience, with depth of conviction, spiritual vitality and genuine quartered-oak sermonic strength.. Last but by no means least came Rev. C. R. Brown of the First Congregational Church of Oakland in "Studies from the Old Testament." He gave four papers on the deliverance of the Hebrew people out of bondage in Egypt and their settlement under divine leading in the promised land; "The Oppression of a People," "Industrial Deliverance," "The Training in Freedom," and "The New Social Order" were his topics. The terms "illuminated and illuminating" would most fitly describe Mr. Brown's handling of these. With old facts, as familiar as the alphabet, did he deal but he combined them into an orderly form and relation which could only be likened to the panes of glass in four great cathedral windows; and then, turning on illumination from within, he made them to shine out upon his audience with a clearness and beauty which could be called nothing less than resplendent. They were not, however, left in the form of mere brave historical pictures, but were so dealt with as to most vitally exhibit the eternal underlying principles which, in any age and in all ages, must be observed in the construction of whatever social order hopes to be enduring. It would be a grand thing to have these four addresses printed and sown broadcast over the entire industrial world.

It would be gathered from the above account that the Pacific Summer School was a success. The inference is correct. It was a great success, much greater than had been anticipated—greater in attendance, in attention and in the breadth, height and strength of the instruction presented. It will undoubtedly be repeated next year. In a series of short closing speeches this was enthusiastically insisted upon. And all of this was eminently gratifying.

An additional ground of gratification may be named in conclusion—the admirable attitude of the State University and of the executive committee of its Summer School toward that of the Seminary. The latter's session of two weeks coincided with the closing fortnight of the former's six weeks' term. The greater institution magnanimously exchanged privileges with the lesser. It gave free admission into all its class rooms and lectures for two weeks of its existence to every enrolled member of the Seminary's school. The courtesy was, of course, cordially returned; and, while not many members of the University classes could greatly add to their already assumed courses, quite a number of the 900 in attendance there this summer did drop in occasionally and some of them attended regularly. Incomplete reports say that thirty of the Seminary ticket-holders attended exercises at the University School and that twenty University students attended those of the Seminary. It is probable that there was also a considerable amount of unreported inter-attendance. Under the impulse of these two fruitful weeks, and encouraged by the increased numbers applying for admission, it is not to be wondered at that the opening of the Seminary's regular yearly session on Tuesday last, the 16th inst., has taken place under most encouraging and stimulating auspices.

CONCERNING SUFFRAGE IN HAWAII.

Papers in the Hawaiian Islands take issue with Professor Bernard Moses of the University of California on the question of suffrage for the Hawaiians. The Honolulu Advertiser quotes Professor Moses as having said—according to report—in a recent lecture:

"No graver mistake was ever made than to give universal suffrage to the Hawaiian natives. They were a more or less ignorant people, having little learning and no knowledge at all of civilized government. They never had a political training and could not be expected to know the significance of the ballot. To trust them with the ballot was a very unwise thing from my point of view. And I have no doubt that the ruling classes in the islands have the same view, for they know the condition better. All the internal troubles of the Hawaiian government are due to this mistake. The native and his sympathizers are in the majority, and the result is that the representatives they choose are not of the best. There is a bitter antagonism between the two classes in the islands."

Concerning this the Advertiser says editorially:

"Professor Moses has made statements about the capacity of Hawaiians for self-government which are in keeping with the utterances of sociological students at the Lake Mohonk Conference last summer and with the fears of the Committee on Credentials of the Republican National Convention early this month. The same statements are made at Washington, though mainly in conversation, by the public men of both parties; and various great papers, the New York Sun and the New York Tribune among them, usually take the view adopted by Prof. Moses. The latter, it should be said, has visited here, has studied the reports of our legislatures, has himself been a member of an insular government and is highly qualified to deal with both abstract and concrete questions of popular administration.

"Professor Moses says that to trust the Hawaiian with the ballot was a very unwise thing from his point of view. So it was from the point of view of the Hawaiian kings and chiefs, who did not permit unre-

stricted suffrage here in the elections for both houses of the legislature and who did not approve the creation of counties or municipalities. Indeed it was the policy of the natives of the upper class to rule by oligarchy in which the king aond chiefs participated with leading white men. Kamehameha V frankly explained his participation in this form of government by saying that he could not trust his fellow-countrymen with financial responsibility.

"With annexation came general suffrage except as to Asiatics. It cannot be honestly said that the experiment at the start was a good one in a legislative sense though it served to keep the peace. The first legislature was probably the worst one ever gathered under the American flag; the first delegate in Congress was a failure. The second legislature swung like a pendulum between weakness and ignominy, except in special session where a creditable record was made. For ourselves we choose to regard that record as the turning point of the Hawaiian legislator. It showed him in a new and better light.

"So if Professor Moses is inclined to regard the native as a hopeless case we must disagree with him. There are signs already that the Hawaiian pride has been touched by the bad records of the past and that some Hawaiians, hitherto careless in such matters, are honestly trying to advance their best and not their worst men. We take it that the Oahu Hawaiians would not again name such backsliders as Kumalae and Enoch Johnson to any office but that they would delight to honor such men as Kepoikai or Mark Robinson. Another thing that augurs well for the Hawaiian future is that the white carpet-baggers who came here to exploit them and lead them astray are gradually being frozen out and that some of the worst of them are gone for good. They were the brains behind native indiscretion. For them the Hawaiian was merely of use to pull political chestnuts out of the fire. To be sure it was not creditable to the Hawaiian that he should become a catspaw, but let us admit, for the sake of the verities, that he is learning not to be one. In his case there is certainly some progress. For one thing he is beginning to distinguish between the selfish friendship of the carpet-bagger and the natural good will of the man who lives beside him with common interests and will die beside him in a common home. All this must count in the estimate of the future value of the Hawaiian as a voter. Even Professor Moses would not despair of the natives if he could see them turning down at the polls men like Ashford and giving their aloha to an island administration which has not a single native in its official family and represents, in its standards, all that the 'missionaries' contend for. When the natives do that; when they show themselves willing to work with rather than against the better class of white men; when they cease crying 'Hawaii for the Hawaiians' and substitute 'Hawaiians for Hawaii,' when all these things have come to pass, surely there is hope. Is it not possible despite his surviving faults, that the Hawaiian is becoming, slowly but steadily, a trustworhy member of the American voting body?

"We should like to have Professor Moses' views on that point after he had returned to the islands and studied the new conditions—especially the causes lying behind the disintegration of the Home Rule party for at least six months."

The Honolulu Friend, a religious paper published by the Hawaiian Evangelical Association, publishes this editorial in order that it may be seen by people on the mainland who do not see the Honolulu daily paper, and expresses the belief that Professor Moses is in error and the Advertiser right as to the matter of the ballot for the Hawaiians. Inasmuch as this is something concerning which our people should be informed we quote the Friend as follows:

"There were good reasons in human nature for the swing to the extreme by Hawaiians upon the completion of annexation. If after the events of the reigns of their last two sovereigns and the circumstances attending the revolution and final absorption of this territory by the United States there had been no resentment, and ill feeling, it would have been a miracle. But the past seven months have shown that these gentle islanders are susceptible to reason and responsive to appeals to their higher natures. It looks now as though Hawaii were to prove the proposition that given the proper environment and training a people may be fitted to participate in their own self-government within a reasonable short time. Too much must not be read into this satement. Hawaii is remarkably well conditioned for the experiment being tried here. It contains a relatively large proportion of highly educated Americans who passionately love the islands and will sacrifice dearly to make them what they once have been and again will be—the best governed spot on the globe. The Puritan element is dominent here—not the narrow Puritan of bygone ages but the healthy, forward-moving, liberal-minded Puritanism of the 20th century that loves righteousness and means to practice brotherhood. An unusually large percentage of the wealth of this community is in the hands of men with missionary ancestry who are not ashamed of their forbears and mean to carry on the work to perfection. Under such conditions Hawaii is the safest place in the world to attempt the experiment of granting the suffrage to a people lately out of barbarism. It is worth while conducting such an experiment and while caution would have dictated a slower policy Congress did wisely in acting as the majority demanded and giving the question of a wide open suffrage a full test here. In case of failure little harm will have been done, for at any moment Congress may reverse its action. For the present, however, Hawaii must be suffered to work out its own salvation without any changes in the suffrage features of its organic act. Six months ago it would have been difficult to write thus, but the pendulum had then reached the extreme end of its course, affairs were as bad and the outlook as dark as they well could be. It has begun to swing toward better things and the dictate of wisdom is, let well enough alone."

REV. ALEXANDER McKENZIE, D.D., NATIONAL COUNCIL PREACHER.

By D. Gilbert Dexter.

The National Council of Congregational Churches in the United States will meet in Des Moines, Iowa, October 13-20. The council sermon will be preached by Rev. Alexander McKenzie, D.D., of Shepard Congregational Church, Cambridge, Mass.

The church of which he is pastor should really be known as First Congregational Church, Cambridge, and would have that name but for the unfortunate troubles arising from a separation into Unitarianism. Many church properties through this separation were held by the incorporated societies, which were more Unitarian in sentiment than the church organizations.

In other words, the churches, as such, were not incorporated, they representing the spiritual interests; and the societies, representing the business section, were incorporated, and held in hand all property interests. Upon the society devolved the raising and dispensing of funds, which included the running expenses of the church, etc.

Dr. McKenzie was a New Bedford boy, his father the captain of a whale ship. He was educated at the public schools in New Bedford, and at an early age became a clerk in the house of Lawrence, Stone & Co., Boston, at that time one of the leading wholesale dry goods houses of the city, being agents for several large mills. He soon developed a decided taste for professional life, and, at the suggestion of several friends, studied for college at Andover Academy, and graduated from Harvard College, Rev. Dr. William Everett, son of Edward Everett, being his chum. He took a theological course at Andover Seminary, from which he graduated. His first settlement as pastor was in Augusta, Me., where he had a very successful pastorate. When he was thirty-seven years old, he was called to the Cambridge Church, where he has been for thirty-seven years.

His work in Cambridge has been wonderfully successful.—His ministry is widely known. It is generally acknowledged that Dr. McKenzie is the leading preacher of our denomination, and has been for several years. His mental powers are as strong as ever, although, naturally, years are beginning to tell on him in the physical.

Shepard Church is one of the most beautiful edifices in New England. "Father White," the long-time Forester of Cambridge, named it "Elm Tree Cathedral," the celebrated Washington Elm standing at junction of streets near by. Cambridge Common is across the way, and beyond that, Harvard, with her old, historic buildings is located. Probably no church in the land stands in the midst of so many historical associations, hallowed by the memories of the early days. Pilgrims from all over the world visit this locality more and more as the years go by. It is truly holy ground to every true American.

One of the most interesting books of the past year came from the heart of Dr. McKenzie, with the nautical tittle of "Getting One's Bearings." It is filled with as much practical sense and helpfulness as any book which has come to our table and book-shelf in years. It shows familiarity with, and power to help the man of affairs, who should not fail to read it. It is a book you will not part with, once in your possession. It will become advisory in daily work, walk, and conversation.

IS JAPAN'S NEW CIVILIZATION SUPERFICIAL?

Daniel Crosby Greene, D.D.

[Great interest centers in Japan just now. People everywhere are inquiring what her civilization is and what effect it is likely to have on the civilization of the future. A few weeks ago we published the interview which Dr. William Imbrie, a prominent Presbyterian missionary had with Count Katsura. It was widely read and with much interest. This article by Dr. Greene we take from the pamphlet recently issued by him on "The Christian Movement in Its Relation to the New Life in Japan." Dr. Greene has been in the American Board work in Japan for thirty-five years. His estimate is a valuable one.—Editor.]

When it became evident to Russia that Japan would not yield to her demands, Russia appealed against her rival to the sense of solidarity, which it was assumed must exist among the so-called Christian nations. The impending war was described as a conflict between two radically different civilizations, in which Russia stood as the champion of Western civilization and the Christian ideals which lie at its base, while Japan, it was claimed, in spite of certain superficial changes, still adhered to her old ideals and would go forth to war in a spirit of antagonism, not to Russia merely, but to that body of thought and sentiment as well which has grown up under the fostering influence of Christianity and is to a greater or less degree the common possession of all nations which bear the Christian name.

A recent French writer in a work on Japan has said in support of the same theory, that all the elements of a given civilization correspond to a certain very definite mental constitution, created by a long inherited past; that it is impossible to modify these elements without changing the mental constitution from which they are derived and that ages alone can accomplish such a task. He goes on to say that we can by a study of the history of the Japanese people determine the distinctive characteristics of that race which, he says, an abyss evidently separates from our own.

If this dictum be true, if deep-seated ethical changes cannot be wrought in a nation within a generation, we must of course concede that the new civilization of Japan, so far as it is new, is superficial, put on like a cloak and can be no citerion of the character of the nation which wears it. In any such method of argument there lies the grave danger of two errors: one that of the old civilization; the other that of a wrong analysis of the new.

The writer has resided in Japan continually, with the exception of three furloughs, since 1869. He has been in constant and even intimate relations with all classes of the people; he has lived as a guest in their families and has been the recipient of many confidences, both in times of joy and sorrow. After this experience of thirty-four years, he feels himself entitled to say with assurance that the so-called abyss which separates the Japanese from the peoples of the West is far less wide and deep than is often supposed. The common ground of humanity on which we all stand is broad and firm. It is not difficult to reach and when reached affords a solid basis upon which to build the structure of a warm and sympathetic social intercourse.

The old social life of the Japanese people is but imperfectly understood. Even Captain Brickley, whose wealth of information regarding Japan and her history is the marvel of us all, admits that relatively little is known of the life of the people in olden time. The glamor which surrounds the old life, as we hear of it, really belongs to the Samurai portion of the nation, representing about five per cent of the whole. It is chiefly by the habits and customs of this relatively small class that most writers judge of the sentiments and mental habits of the Japanese people. In important respects their life was artificial and many of its striking features were not the outcome of an inherited sentiment but of a special and persistent class training.

Encho, the famous story-teller and novelist, in his Shiobara Tasuke, gives us the life of a man who, though born in a proud Samurai family, in early childhood, owing to his father's poverty, became the son and heir of a well-to-do farmer. No one will dispute the correctness of Encho's picture, which unquestionably corresponds to the life of the time as exemplified

in numerous similar cases of adoption. The hero grows up in his new home a genuine farmer. He sluffs off, as easily as a snake does his skin, some of the very sentiments which are cited as proofs of the assumed national characteristics. They were not hereditary and they were not national, but where they existed at all, as has been said, they were the fruit of a special class training and readily gave way, in the young certainly, under changed conditions.

Our ethnic psychology has been too exclusively the result of the study of European peoples. Other nations and races have not of course been overlooked, but the observer has too often approached them with certain fixed postulates in mind, which have vitiated his conclusions; or at least, he has, unless perhaps in very rare cases, looked on the outside and failed to put himself in sympathy with the inner life of the people whom he describes and whose life he hopes to interpret. Consequently his perspective is wrong and his picture becomes false, or at least misleading, and the gulf between the ethical position of the Christian and the non-Christian races is greatly exaggerated.

On the other hand, a similar lack of information regarding recent changes, in Japan certainly, has led to a strange under-estimate of their extent and significance. They are almost invariably described as superficial, or as belonging chiefly, if not exclusively, to the material side of life. The fitting illustrations of the progress of the past forty years are thought to be railways, steamers, telegraphs, postal arrangements, electric lights, etc., etc.

The view which these illustrations suggest the writer cannot accept, nor does he understand how any one who has really know the spirit of the old life can fail to see how different the new life is as regards certain fundamental sentiments. It is impossible within the limits of this article to set forth the depth and far-reaching nature of these changes with adequacy; but one or two illustrations may help our readers to appreciate it.

When the writer first came to Japan, what impressed him most deeply were the evidences of a deep-seated caste feeling,—not exhibited in the same way as that of India and in many respects of course far less rigid, but still strongly operative in society and at times finding expression in the most cruel acts. On his return from church one Sunday, he saw by the roadside a body of a beggar who had been cut down by a passing Samurai. Not far from the same time, he was informed by a foreign gentleman that a coolie had been similarly cut down near the gates of what has since become the Imperial University. Incidents of this sort have left a deep mark on Japanese literature to be set aside as simply instances of brutality such as are too often found in the best of lands,—they were the natural expression of a sense of dominant superiority, the result of the old Samurai training. It is not the purpose of the writer to over-emphasize these things, much less to cite them as proofs of Japan's ethical inferiority to other lands. We Westerners are too often humiliated by such systematic barbarities as Jew-baiting in Europe and negro-burning in the United States to cry out against Japan; but the treatment of the common people by the Samurai, as illustrated by such not very infrequent acts of violence, did indicate a special attitude toward one of the basal principles of Western civilization, namely, the right of the law-abiding citizen of whatever social standing to the protection of his life and property. Of course such deeds are reprobated, but they were rarely if ever punished with anything beyond a few weeks' imprisonment in the culprit's own house or that of some relative. There was no recognition of the value of the individual for his own sake. Now, however, the veriest boor knows perfectly well that even the Prime Minister could not purposely inflict the slightest wound upon an outcast beggar without making himself liable to arrest and punishment as a common criminal.

Again, the old regime offered no regular means of redress against misgovernment; the right of petition was not recognized. Now suits against the highest ministers of state are frequent and these officials are made amenable to the courts for the proper administration of their respective offices.

Attention has been called in connection with the table showing the social status of the members of the Diet, to the part the new system of education is playing in opening new doors to the lowliest. This is among the best fruits of the common schools.

As regards the constitution of the family also, large changes have come in and have been thoroughly accepted. The rights of the husband and father have been much restricted and those of wife and child have been broadened and confirmed. The extent of these changes and the degree of hospitality with which they have been received are far more truly the characteristic features of the new life than electric lights, automobiles and the like. There may be a recrudescence of the old thoughts and feelings now and then; but the universal condemnation which it receives shows that the old order has passed away and that the nation has thoroughly accepted the new order founded upon essentially the same conceptions of the value and rights of the individual which lies at the base of the social fabric of the nations of western Europe and America. As the wheel of ethical progress has turned forward the ratchet of a strong public opinion has clicked sharply behind each separate tooth.

So close has Japan's sympathy with Great Britain, Germany, the United States and France become that the public sentiment of those lands is already the most strongly operative moral force at work within her borders. Nothing but gross carelessness and ill-desert on the part of the Western world can weaken that force which is pressing so strongly upon the very foundations of social life in Japan. A new sense of ethical kinship underlies the material civilization and dominates it. Every department of social and political life shows its strong and health-giving influence. It is manifest in the constant effort on the part of Japan to bring her laws and institutions into harmony with those of the West and in her eagerness to share to the full in the varied co-operative movements of the most advanced nations of the world.

The conception of the value of man as man has entered into the consciousness of the nation and it will abide. Its corollaries have not all been accepted,—they have not been in any land,—but there are few countries where fuller liberty is enjoyed, or where its blessings are more highly prized. The new civilization is the outgrowth of new thoughts which from their very nature must be shared in greater or less degree by high and low. The spirit which pervades it aroused the interest in, as well as the vigor and energy to adopt and control, the varied arrangements of modern life. Its home is in the very hearts of the people.

MISSION NOTES.

Prepared by the Bureau of Missions, Bible House, New York.

The work is one—to show Jesus Christ to men. The field is one—the world for which Jesus Christ died. The glory is one—his who teaches our hands to work for him.

A lady writing from Uganda says: "One can tell the Christian women almost at once in visiting a place by their looks. They are much quieter in their manners, less quarrelsome, and have a superior look about them."

An aged Cree Indian, who failed in learning to read, has committed to memory, through repeated hearings, the 14th, 15th and 16th chapters of John. There is no danger of his lacking matter of communings with his own heart on his bed.

The American Board's School of Industrial Arts at Ahmadnagar, India, was opened in 1882 with two teachers and 14 boys. It now has 40 able teachers and more than 600 pupils. The manual training is that given in the Chicago Manual Training School.

Natives in Uganda become inhabitants simply because they say they cannot endure having only one wife. Mohammedans, they say, can have four. The prophet Mohammed was shrewd when he made this provision, saying that God wills to make religion easy for Mohammedans. The cry of the world is for an easy religion.

A man in Tsin-uin, Che-kiang, China, recently reached his fiftieth birthday. The occasion calls for idolatrous festivities. But the man was a Christian, and after some study of his duty in the emergency he contributed to church building the money which the pagan festivity would have cost. That man's conversion has reached every fibre of his being.

A remarkable Parliament of Religions was held one day in May, at Tokio, Japan. It was a great meeting addressed by Shintoists, Buddhists, and Greek Protestant Christians, and illustrated forcibly the fact which formal resolutions were adopted to set forth, namely that Japan in fighting Russia is not warring against Christianity. The meeting declared Japan's aim in making war to be the attainment of justice, fair-play and permanent peace.

Basket ball is a missionary agency. A teacher in the Friends' girls' school (English) at Tung Chwan in Yunnan, China, says that the Chinese girls are wild over it. Four of the girls have unbound their feet, two are unbinding, and others are trying to get permission from home to do likewise. The enticement of the game has done what no amount of exhortation could have accomplished in the way of setting free these young women bound by Satan these many years.

A bit of missionary life in Tsuchiura, Japan: "Imagine me," says the missionary, "sitting on the floor, with a little table three feet square and a foot high, and a little charcoal fire with an oven on it, on one side. I was giving a cooking lesson to six Japanese ladies." The lesson was on stuffing and baking mackerel and on making sponge cake. After the lesson in cooking came a Bible lesson. What was the missionary's reward? Three of the women of the cooking class have already become Christians!

The power of caste in India is such that one of the Christian lepers at Kothara in Berar refused to come to the communion because a low caste man had been received into the Church. He left the leper village with his family. But in April of this year he returned, worn, feeble, and repentant. He said: "God has punished me for my sin; I confess and ask him to forgive me. Now I want to obey Him and am ready to take the Lord's Supper at any time that you are willing to give it to me." The victory over caste gave the poor man perfect peace at last.

A remarkable showing this: The Yoruba people received Church Missionary Society missionaries at Abeokuta in 1846. They were then pagan, used human sacrifices in worship and sometimes practiced cannibalism. In 1904, the whole charge of the Anglican Christian work at Abeokuta, both educational and evangelistic, is in the hands of native pastors and teachers raised up from the old pagan stock within fifty years, and the paramount chief of Abeotuka calls at the missionary house in London, to express warmly his sense of the benefits his people have received from the society.

Chile and Argentina have jointly set up a colossal statue in bronze of "Christ the Redeemer," at the highest point of Upsallata Pass in the Andes. Both countries sent representatives of rank to the impressive ceremony of the unveiling, which took place in the middle of March. This great monument on the frontier is a memorial of the settlement of a long boundary dispute. One cannot avoid satisfaction that in place of the usual frontier guards, armed to the teeth and glaring defiance into each other's faces, the boundary should be marked by this benignant figure which recalls to all passers their common allegiance to the Prince of Peace.

In 1835 a Buriat chief living near Lake Baikal, in Siberia, went to Mr. Swan, the London Society's missionary, saying that he wished to establish a memorial of his baby boy who had died. The chief suggested that he be allowed to pay toward the expense of printing the Buriat Bible thirty-five cents, which had been given the child. He knew that the money would not pay for much of the Bible, but he thought that perhaps it might pay the cost of the dot over the "i" in the word "Savior." "I do not give the money to you," said the Chief, "I give it to print a dot over one letter in the name of my Savior; and may this memorial of my dear dead baby be for the benefit of my friends who are yet without Christ." This incident reads like a New Testament illustration of faith that is great.

THE BIGNESS OF THE WORLD'S FAIR.

Many of the people who have gone to the Exposition at St. Louis have spoken of the bigness of it. It is said everywhere to surpass anything of the kind ever held upon the earth. The Scientific American considers this in an interesting manner as follows:

"The American people are credited with a love for big things; and if the mere element of bigness were its strongest attraction, the great Exposition at St. Louis ought to be the most popular and successful of the many exhibitions of the kind to which the country has been treated during the past decade. Yet anyone who is present on the grounds, and takes careful note of the vast throngs which are to be found trying to make the round of the two square miles that are de-

voted to the Exposition, will be forced to the conviction that if the mere size of the Fair is an attraction, it is an attraction that is more of a sentimental than of a practical character; for it must be confessed that for the average visitor, with only limited time at his disposal, the Exposition of 1904 is altogether too big.

Judged from the merely spectacular, the vast proportions on which this enterprise has been planned and carried out have served their purpose well; for a view of this wonderful congregation of buildings, taken, let us say, from the steps of the great Festival Hall, is certainly as magnificent, beautiful, and artistically impressive as anything that could well be imagined. But when, after giving himself up to the emotions that are aroused by this splendid panorama, the like of which will probably never be seen again, the visitor sets himself resolutely to the work of inspecting the buildings and their exhibits, the conviction is soon borne in upon him that to gain anything more than a cursory glimpse would be a work calling for several weeks, if not months of study. The problem is particularly serious, if he is desirous of following up only certain lines of exhibits, which may be, and probably are, scattered throughout several different buildings on the grounds. The exhibition palaces themselves are so immense, the distance between them so great, that it is impossible to follow out a line of investigation of this kind consecutively, day after day, without becoming practically exhausted.

Now we say this, not in any spirit of unkindly criticism, but merely to draw attention to the fact that in the endeavor to make an International Fair of this kind represent, by its vast proportions, the extent of the resources, the range of the industries, of the country which it represents, the limits of practical usefulness have been far exceeded. It must already have forced itself upon the sponsers of this exposition that future exhibitions of the kind must be restricted in their dimensions.

The difficulties of adequately seeing the Fair and inspecting in detail the various exhibits, might have been largely reduced if the Intramural Railway System had covered at least four times as much ground as it already does. At present, as actually built, in making the outside circuit of the grounds it covers a total distance of about eight miles; and when we remember that the Exposition grounds, which are in the form of a parallelogram, measure one mile in width by one and three-quarters miles in length, it can be understood that the distance across the main group of buildings, encircled by the road, are necessarily very great. Had intersecting lines of track been run in gridiron fashion through the main plazas and causeways, the problem of transportation would have been greatly simplified. Nor would the presence of these tracks have marred the landscape and architectural effects. So vast are the various plazas and courts, that the presence of the trains would scarcely have been noticed.

To give some idea of the great scale upon which the place is laid out, let us consider one single building, the Palace of Agriculture. The plan of this structure is a parallelogram, which extends in width for five hundred feet and in length for sixteen hundred feet. It contains eight or nine corridors, each sixteen hundred feet in length, crowded each of them on both sides with exhibits, and it is intersected throughout its full length with numerous transverse corridors. This means that anyone wishing to cover the whole field of exhibits within this single building, would have to walk at least three or four miles. The other industrial palaces, though not so large as this, are every one of them of great proportions. Thus the United States Government Building is 250 feet wide by 800 feet long; the Palace of Mines and Metallurgy is over twice that width and of about the same length. Then we have the Palace of Manufactures, 1,200 feet in length by 525 ft. in width; the Palace of Varied Industries of the same dimensions; and the Palace of Transportation of the same with, but 1,300 feet in length. And so it runs, each of these buildings containing a covered acreage that would represent a large proportion of the total area that was under roof at the Centennial Exposition at Philadelphia.

To those people for whom the theories of Bellamy have an attraction, the problem of attempting to house 5,000 people in a single hotel within the grounds will present a decidely interesting study. Of course, nothing of the kind, or even approaching it, has ever before been attempted; and considering the ambitious scale on which the hotel is being run, probably the guests are securing about all they can reasonably ask for. But here again the distances to be traversed become a serious problem, and may be judged from the fact that the writer, on starting out for the day, found that a rainstorm was threatening, and in returning to his room for an umbrella had to cover nearly half a mile of walking before he was back at the main entrance.

However, it must, in all fairness to the management of the Fair, be admitted that having once planned it upon such a stupendous scale, they have carried out their work with commendable success. And to those who come to the Exposition with time to study its marvelous assemblage of exhibits, leisurely and with patience, it will yield a fund of information and a marvelous range of sights and sounds and impressions that must prove for many a year to come a subject for pleasant and profitable recollection. The number of Americans that have the means and leisure for foreign travel is at best but a small percentage of our population; and every one of this great majority should, if he be able, avail himself of this opportunity to study this "pocket edition" of the great world in which we live.

THE TEACHING OF JESUS CONCERNING THE KINGDOM OF GOD AND THE CHURCH.

A Book Review.

The second book in a series on the "Teachings of Jesus," published by the American Tract Society, comes in a delightful little volume by Dr. Geerhardus Vos entitled "The Teaching of Jesus Concerning the Kingdom of God and the Church." Present day emphasis upon the importance of this subject is reinforced in the introductory chapter, which points out the Kingdom idea as that in our Lord's thought around which crystallized his teachings concerning the church, the consummation of the age, righteousness, the love and grace of God, and the "great categories of subjective religion, faith, repentance, and regeneration." The restoration of the Old Testament idea relating to the Kingdom, which had been obscured by current Jewish conceptions, was accomplished, not alone by our Lord's teaching, but by subordinating himself to the scheme of God as revealed to ancient Israel. At the same time, by appropriating the introduction of the kingdom on earth, and laying claim to Messianic dignity, he centered the entire historic movement on himself, as the

culmination of God's supernatural revelation, and method of redemption. Thus Jesus makes a distinct advance on the Old Testament conception of the kingdom idea. Modern attempts to reduce the term "kingdom" to mere abstract ideas, such as "reign" or "sovereignty of God," fail, because the expressions "coming," "appearing," etc., while admitting of an abstract as well as a concrete interpretation, center themselves in the operation of God's royal power, pointing not merely to subjective experiences in the hearts of men, but to the renewal of the world by the agency of supernatural forces. In this connection Matthew's use of the term "kingdom of heaven" at once and fittingly gives the most exalted idea of God's being and character, while it awakens thoughts of the value, grandeur, perfection and mysterious nature of this kingdom which is to possess the world. Our Lord's teaching concerning the time and manner of the coming of the kingdom is vital, since to misconceive these is to impair his infallibility as a religious teacher, to misplace his estimation of spiritual value, to alter his ethical views, and thus affect his character itself. The historical trustworthiness of the Gospels, as well as sound exegetical interpretations of Christ's sayings and parables, establishes the present reality of the kingdom together with its coming in a lengthy process. Both ideas were in his mind from the beginning of his ministry, although he uttered what related to them at different periods. We are to bear in mind that he expressed what relates to two aspects of the same kingdom and not to a single aspect of two kingdoms if we would avoid the glaring errors of some writers. Growing out of the separation of these two ideas, and of the failure to preserve the portion insisted upon by Jesus, spring those misconceptions which identify his conceptions with current Jewish expectations, or invest the kingdom with a purely natural character. In Jesus' teaching it "remains to all intents a supernatural kingdom," losing nothing of this characteristic by being introduced into the sphere of the internal and invisible on earth. The essence of the kingdom consists in the supremacy of God revealed in (a) the acts by which it is established, constituting a sphere of divine saving power; (b) the moral order under which it exists, constituting a sphere of divine righteousness, and (c) its blessings and privileges, constituting a sphere of divinely bestowed blessedness. The first imparts to Christianity its peculiar feature as a religion of salvation by God's favor and power. This represents the specifically evangelical element in Christ's teaching. The second establishes and maintains the supremacy of the spiritual and ethical over the physical order in the world. The third shows man's highest good in a restoration through redemption to sonship and full communion with the Father. The body of the book is occupied with these three elements. Repentance and faith as conditions of entering are simply the two main aspects of the kingdom of righteousness and saving grace of God translated into terms of subjective human experience. The church is a visible expression of the kingdom-forces which are at work in the world, and the kingdom-life which exists in the invisible sphere. From this summary we may see the scope of the author's work. The book is characterized by a fairness in argument, and a thoroughness in exegesis that commends it to the mind. In bringing to light the principles underlying Christ's kingdom-idea it gives a contribution to the literature on this subject. (American Tract Society, Nassau St., N. Y.; price 75 cents.)

Christian Endeavor Service.

REV. HERBERT N. BEVIER

Topic: "National Missionary Heroes." Heb. ii: 32-40.

Every age has its missionary heroes and every land, the United States her full share. The annals of American missionary zeal both at home and abroad are luminous with the names of those who counted not their lives dear that they might carry the gospel to souls benighted. It is probably intended to include in the field of vision both those who have labored in the nation and then abroad, and no theme can invoke a deeper interest or inspire a loftier enthusiasm.

The history of American home missionary enterprise is rich in nobly consecrated lives. The name of John Eliot for instance stirs the soul and awakens thrills of grateful pride. This apostle to the Indians was a graduate of Cambridge, England, coming to Boston in 1631, he began preaching to the dusky men of the forest and acquired their language. He soon translated the Commandments, the Lord's Prayer and many texts. 1653 he published a catechism, the first work printed in their language. About ten years after he completed his great work, the translation of the entire Bible into their own tongue. This was followed by other volumes, an Indian grammar, primer, dialogues and a logic primer. Even at the age of eighty-six his pen was still busy. He won the hearts of the Indians completely and gave them an impulse to higher things, which long endured. It is recorded that during King Philip's war, Eliot's "praying Indians" remained faithful to the whites and were the means of saving the lives of many of the settlers.

Another notable missionary was David Brainard. His life was short. He died at the age of twenty-nine years. His career was very remarkable. Born of sturdy New England stock he was left an orphan at the age of fourteen years. His conversion and early religious experiences were pronounced and of a deeply spiritual character. He entered Yale college and was first in his class. Before his graduation and during the "Great Awakening," being in profound sympathy with Whitfield and the "New Lights," he made an indiscreet remark concerning one of his tutors, saying that "he had no more grace than that chair." It was said in a moment of religious fervor and was afterwards apologized for, but it cost him his further course at Yale and the privilege of his degree. It is said that the warm efforts of his friends at that time and their failure led to the founding of Princeton College. He then turned to missionary work among the Indians. He lived in a cabin and lodged on a bundle of straw. Later, he started a mission near Freehold, N. J. His success was wonderful. His health giving away he sought restoration in a journey to England. Returning still weak to the home of Jonathan Edwards, to whose daughter, Jerusha, he was engaged, although nursed with the tenderest care, he slowly weakened and passed away in his thirtieth year. He is called "the missionary saint of New England." He was on account of his fervent piety and far-reaching influence in many ways comparable to Ronert Murray McCheney. Both were beautiful in their lives and both were taken home

in the morning of a splendid outlook long before the sun had reached its zenith.

The names of home soil heroes are legion. There was Marcus Whitman, whose perilous ride in the winter of 1842-43 was instrumental in saving Oregon to the nation. His, like the others, is

One of the few, the immortal names,
That were not born to die.

Nor should David Zeisberger, a missionary for a long life to the Indians of Ohio, be overlooked, nor General Armstrong, who spent his life in labors for the Negro in that famous institute called by his name, nor the scores and hundreds of the faithful preachers and teachers who have toiled and suffered as missionary pioneers and gospel scouts in every state and territory of the Union from the frozen North to the burning gulf and from the "sunrise ocean to the sunset sea." They rest from their labors and their works do follow them.

American foreign missionaries follow with a similar lustre, while the fragrance of their sacrificial lives is as sweet as that of the broken alabaster box which he wafted over the whole earth. They have been pathfinders and heralds and prophets and martyrs. They wear crowns and white robes and they are among the four and twenty elders about the throne. China has had a Morrison and a Lowrie, Japan a Brown and a Verbeck, Africa a Taylor, Armenia a Shattuck, and nearly every nation one or more who have been heroic apostles, faithful unto death. The best blood of the nation has flowed in the veins of its missionaries. They have glorified the land of their birth and glorified their God. Their example is a beckoning light wooing others to follow in their steps.

Missionaries do not need our pity. They do deserve the nation's and the world's gratitude. Sad is the time when heroism languishes and the spirit of high-minded consecration fades from the earth. That is a decadent age which produces no heroes. There can be no progress without heroism. In a time not otherwise notably heroic, the missionary consecration of the past and present centuries redeems the world. Never since the first centuries have there been nobler displays of higher manhood than that witnessed in Armenia, in Bulgaria and particularly in China within the last decade. There were no more atrocious persecutions in Nero's time than those of the Boxer uprising in China, nor any more bravely born. The heritage of generations yet unborn is enriched beyond estimate by the heroic epoch just passed. The world languishes for more of this same spirit. America needs it. The Master himself set the great example. The first apostles followed, and the roll call of the ages will show that the first heroes of time have been those who have gloried in the blood-stained banner of the cross.

Notes and Personals.

The editor of The Pacific has moved from Oakland to Berkeley, and his home address is 2716 Hillegass avenue.

The Rev. Dr. Kantner of Salem, Oregon, is to address the Congregational ministers of San Francisco and vicinity next Monday.

The Rev. E. K. Holden, pastor of the church at San Bernardino, was a caller at Congregational headquarters in San Francisco this week. Mr. Holden is spending his vacation in Northern California.

Rev. William R. Newell, a noted Bible teacher from Chicago, will preach in the auditorium of the Y. M. C. A. next Tuesday evening at 8 o'clock. The meetings are to be held under the auspices of the evangelical churches of the city. Mr. Newell has just conducted meetings for three evenings in the Bethlehem Congregational church with marked success.

The Rev. J. J. Staub, pastor of the Sunnyside church of Portland, Oregon, spoke at the Monday meeting of the Congregational ministers of San Francisco and vicinity in a bright and interesting manner concerning Congregationalism in Oregon. Evidently the outlook there is an encouraging one. Supplementing the remarks by Mr. Straub, Dr. Kantner of Salem spoke in high commendation of Pacific University at Forest Grove, and of the successful administration of President Ferrin. The standing of Pacific University was noted in the remark that it had taken the lead a few years ago in raising he educational standard in Oregon; that the step taken by this institution had been followed by all the other leading educational institutions.

THE COMING OF EVANGELIST POPE.

By Rev. Albert A. Kidder, Los Angeles.

The churches of Southern California are to be congratulated upon the coming of Rev. Howard W. Pope, one of the Northfield extension evangelists, who is so well qualified to follow up the splendid foundation work of Dr. Morgan.

If any work needs to be followed up and gives signs of a great harvest, it is the work began last spring by Dr. Morgan, that prince of Bible teachers. His spiritual expositions, attractive alike to saint and sinner, have not vanished into thin air, but have awakened an increasing hunger for spiritual things and have really left the field white for the harvest. What a work the Holy Spirit has thus committed to us, and we cannot expect the blessing of God upon the work already in hand unless we take up this work and bring in the sheaves.

Mr. Pope is possessed of special qualifications for assisting the churches in this harvesting and we do well to co-operae most heartily with this servant of the Master. The very atmosphere that Mr. Pope lives in is his most powerful appeal, for he is a joyful and positive Christian and his preaching is founded in deep experience. He is endowed also with qualities natural and acquired by long experience in dealing with men that make him a master of souls. For this he had special training with Mr. Moody himself, as he was almost constantly with him in his campaigns during the last years of his life.

Mr. Pope's appeals are always reasonable and scriptural and consequently calculated to produce conviction, and while he is full of resources there is no resort to clap-trap schemes to make people say what they do not mean.

The best of all God is with him and men and women feel the divine presence and the response is to God rather than to Mr. Pope, and this is just what Southern California needs, for there is enough human speech, much of which is distracting, so that we really need to hear what God the Lord shall say. Dr. Pope has al-

ways made wise use of printed matter, and it is doubtful if his equal in this regard can be found.

Let us look upon his coming as a special providence and by our prayers and earnest co-operation help the kingdom to come to many hearts.

WOMAN'S BOARD OF MISSIONS FOR THE PACIFIC.

From Miss Wilson.

Aden, Arabia, July 22, 1904.

Dear Mrs. Farnam:—

I am somewhat surprised to be writing a letter to you from here under this date. We expected to be almost at Colombo by this time, but it was not to be.

As we came on our way people prophesied that we could not come through the monsoon region with our little vessel, but the captain was not going to give up without giving her a fair trial. But it was no use. We got safely through the gulf of Aden, and started in the Arabian sea, but the waves were so tremendous that it was impossible to plough through them, and it meant the loss of our little steamer to keep on, and so they turned back a distance of 350 miles and here we are stranded, probably for several months to come, but the captain and all do not think it right to go and run such a risk again until the monsoon season is over. This is rather a hot, dry place, but I think I can find enough to do to take up my time. I do begrudge the time from my work, and wish now that I might have gone the shorter way. But just now we are more thankful than anything else that God has brought us through the storm and that we are at anchor. I have not time to write much of a letter, but hope to do more in the days to come. I have been quite miserable all the way, but not down sick. I think this rest will do us all good. Everybody was very tired with the heat and lack of rest from so much banging and rolling. They could not get their needed sleep. If you write me at Singapore, care of American Consul, I will get my mail when we go on our way again. With much love, and asking all of your prayers for us in our trying situation,

Louise E. Wilson.

Church News.

San Juan.—At a largely attended business meeting of the church recently, Rev. F. L. Newcomb was unanimously requested to continue his pastorate for another year.

Oakland, Pilgrim.—One person was welcomed into the fellowship of this church Sunday, by letter. The semi-annual missionary barrel opening is announced for Friday night.

Berkeley, First.—The Rev. W. H. Hopkins, the pastor called recently from Poughkeepsie, New York, is expected to reach Berkeley on Friday of this week and to occupy the pulpit next Sunday.

Compton.—The church at Compton, Rev. S. G. Lamb, pastor, received recently several persons to membership. The work in this field is progressing finely under the new pastor. Mrs. Lamb is district vice-president of the W. H. M. U., and is planning for a Woman's Rally at Long Beach on the 26th. An excellent meeting is expected.

Fruitvale.—The pulpit was occupied last Sunday by the Rev. H. F. Burgess of Auburn. Mr. Burgess attended the Pacific Seminary Summer School of Theology, and is now stopping in Berkeley for a few weeks for the prosecution of certain studies which necessitate proximity to extensive libraries. These few weeks in Berkeley constitute the vacation of the Auburn pastor.

Poway and Ramona.—Rev. C. H. Abernathy, for a long time pastor at Poway and Ramona, has taken up the Presbyterian work at El Cajon and Lakeside. His people gave him up reluctantly. All Southern California Congregationalists are sorry to lose Mr. Abernathy from their fellowship. He has served as register of the San Diego Association with much acceptance and has been an influential leader in temperance work and in promoting Sunday-school interests.

Redwood.—The church has been accustomed for a long time to hold an occasional fair for the purpose of raising money. This year it was decided to try other methods. Contributions are being made direct, and the responses are very encouraging. Perhaps the Redwood church will be able later to give some valuable experience for the solution of this question of fairs and dinners and entertainments for adding to the receipts for church expenses.

Oregon Letter

George H. Himes.

In my searching for historical data during the past week, as an officer of the Oregon Historical Society, I secured from Mrs. Henry E. Jones, long a resident of this city, a copy of "Porcupine's Gazette," dated "Philadelphia, Saturday, Dec. 2, 1797," and "Published every evening by William Cobbett, opposite Christ Church," Vol. 1, No. 234. Mrs. Jones' grandfather, Daniel Dorsey, was a subscriber to the paper, and through him it was handed down to succeeding generations. The paper contains twenty columns, four pages, and is about 20x30 inches in size from outside to outside. Among the advertisements the following are noted:

"For sale, the time of a healthy Mulatto boy, about 16 years old, and who has between 11 and 12 years to serve; he understands driving a carriage." Inquire at 221 Market street."

"To be disposed of, a healthy negro woman, who is recorded, and will be sold. Inquire at No. 104 Market Street."

"25,000 Cedar Shingles. The subscriber has for sale a quantity of excellent 3-feet cedar shingles, at the moderate price of 12 dollars per M in the rough, or 15 dollars per M dressed. These shingles are entirely free from sap. William Hallowell, North Third Street, No. 193, above Vine Street."

There are no editorials in the paper, but the proceedings of Congress for Thursday, Nov. 29, 1797, are published, giving the "Debate on the Memorial of the Quakers." In this Hon. Albert Gallatin took a leading part, he having presented the memorial, and urged its adoption." At the foot of the columns giving the debate, which came to an end without a decision being arrived at, the question of negro slavery having incidentally drawn into the debate, Mr. Cobbett said, referring to the statement in the Declaration of Independence that "All men are created equal," "Now, is this so? If it be, how can Congress dispute one moment on the subject of freeing the negroes? While these 'self-evident truths' make a part of the constitution, is it not odious,

is it not a reproach, is it not an abomination, that, under this very constitution, nearly a million human beings should be held in the most abject slavery; should be bought and sold like cattle; nay, be gambled for at a horse-race or a cock-match!"

Sometimes a little glance at the conditions of the past is profitable, in order that the blessings of the present may be more highly appreciated, and also to encourage those who are striving to elevate humanity today, who frequently become discouraged over the slow progress made.

Portland, Aug. 8, 1904.

CURRENT EVENTS AND COMMENT.

Timely Topics from Various Sources.

The English wheat crop this year, it is feared, will be almost the worst ever grown. Last year was a disastrous one to the farmer, owing to excessive rains, but this year there has been a lack of moisture. Many farmers, too, are abandoning wheat growing on account of the poor prices now obtained, and England's imports of cereals is growing year by year. This is having a marked effect in the value of land, and in Lincolnshire, the premier wheat growing county, many landowners and farmers have been brought to the verge of ruin by the marked depreciation of land.

It has been estimated by a director of the United States Mint that the per capita circulation of money in the world at present amounts to $9.47. The increase in the gold production of the world is a large factor in the increase of the per capita circulation. This production is now estimated at some $350,000,000 annually, and the United States and France are, because of their holdings of the precious metal, the richest nations in the world. The director of the mint, in his estimate, places the amount of gold in circulation at the present time at $5,382,600,000, the amount of silver at $3,869,000,000, and the amount of uncovered paper at $2,933,500,000, a grand total of $12,185,100,000. The population of the world is estimated at 1,285,600,000. The circulation per capita in the different countries varies greatly. France is the richest, with $39.22; Siam next, with $31.20; this country following, with $30.69; and South America next, with $30.43. Germany is figured at $20.48, and Spain at $21.10. The smallest circulation per capita is in Bulgaria, where each person is estimated to have $1.32.

The extraordinary growth of the savings banks of the country during the past few years, says the Brooklyn Eagle, has not attracted the attention that it should in financial circles. Statistics show that from 1898 to 1903 the deposits in the savings banks in the United States increased about $870,000,000, or from $2,065,631,200 to $2,935,204,000. This is a gain of about 42 per cent, and is a remarkable showing, indicating very plainly that there is prosperity reigning in many quarters. It is almost impossible to estimate the number of depositors in the country who hold this vast sum of money, because of the fact that many depositors have accounts in more than one institution. What is thought to be a conservative figure, however, places an average of one depositor for every three families in the United States. The figures computed show that the savings banks in the county of New York, which comprises the boroughs of Manhattan and the Bronx, hold just a little over one-fifth of the total deposits of the country, while those of the State of New York are a little under 39 per cent of the same. The figures for these results are arrived at easily, and can be seen at a glance from the following: Deposits of the country, $2,935,204,800; deposits in the State of New York, $1,131,281,900; deposits in the county of New York, $606,964,900. There are twelve savings banks in Manhattan and the Bronx, which hold in deposits $515,757,000, or over 17 per cent of the total of the country. The number of savings bank accounts in the State of New York has increased in five years from 1,865,653 to 2,365,583. As is well known, the deposits of savings banks are for the most part the savings of the working class of people, and the increase in the deposits and the number of depositors can probably be taken as an indication of better times among wage earners.

The question of religious fellowship bids fair to displace that of the organic union of sects, important as that may be. Ian Maclaren throws the doors open after this manner, welcoming to the communion table all who can say: "I believe in the fatherhood of God. I believe in the service of love. I believe in the unworldly life. I believe in the Beatitudes. I promise to trust God and follow Christ, to forgive my enemies, and to seek after righteousness of God." He publishes this as a symbol of universal Christian fellowship, adequate to serve as the doorway into any church. There certainly is nothing to find fault with in this formula, unless it be moral tautology. There is little appreciable advance in declaring for a service of love after we have declared for the fatherhood of God. On the whole, the program looks more to rotundity and sonorousness than it does to simplicity and completeness. Why shall any body of people be pledged to indorse the Beatitudes? Why not fall back on the much simpler digest of Jesus himself—"Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself"? It would be difficult to devise a formula more personal and affirmative, and at the same time more human and general. There is an intense vitality in the words that the world has never seen surpassed. If our centripetal tendency is to be emphasized or formulated, why not go directly to the Master and take his words, as well as his spirit?—Christian Register.

William E. Curtis, the noted correspondent of the Chicago Record-Herald and a world-wide traveler, writes as follows concerning the women of Manila, foreign and native: "The foreign ladies of Manila dress almost altogether in white, the lightest of linens and cottons, and they go about the streets bareheaded. Milliners' and dressmakers' bills over here are very small. It is not fashionable to wear anything upon the head, and if you find a group of ladies shopping in one of the stores there will not be a single hat among them. Foreigners have taken quickly to the home-made fabrics of the native looms, such as grass linen, jusi, and pina, which the Filipino women of the better classes wear almost exclusively. They are as light and fine as silk, and wash like a linen handkerchief. The most expensive materials of this sort do not cost more than a dollar a yard, and it is difficult to wear them out. Filipino women are exceedingly skillful with the needle. They do all kinds of embroidery remarkably well, and at such reasonable prices that a richly embroidered dress, such as might cost $300 to $400 at home, if it could be purchased at all, can be had for $30 to $35 here. The native dressmakers are neat and imitative. If you take them a

pattern gown, they will make you another exactly like it; but they have no invention and no style. Every American woman packs her home wardrobe away soon after she arrives in Manila, because foreign silks and other material are ruined by the dampness; and American-made cloths are usually too hot and uncomfortable. Low-cut and sleeveless gowns of wash materials are almost exclusively worn, and are put on before they go out to drive in the country or to the Luneta Park to hear the band play. Every evening about sunset you will find two-thirds of the foreign women there, sitting in open carriages, in such costumes, with light scarfs around their shoulders. Nearly all their gowns are made here in Manila by native dressmakers of the native homespun materials, at a cost that seems remarkably low. The one and only cheap thing in Manila is a woman's wardrobe.

Gloom has spread over the Russian Empire for some years because no heir to the throne had appeared. In the midst of the defeat and humiliation of the Russian forces in the far East the little Prince Alexis is born, August 13th, and great joy filled the palace. Before he is one day old he was made commander of Finland, and the military chieftain comes and salutes his infant superior. A hundred guns are fired and the whole empire is ablaze with enthusiasm. To our American way of thinking the demonstration is rather ridiculous, but taking into the account that that is the only way Russia has of obtaining a ruler, one is scarcely surprised at the extreme joy of the patriotic citizens of that country.

Being brought up in such an atmosphere of superstition and intense, Russianized religion, we are not surprised that the Czar has but little practical outlook upon the world. Nicholas, the present Czar, according to a high Russian official in the "London Quarterly Review" is full of vagaries. He said upon the birth of this heir to the throne that he was now convinced that his army in the East would be victorious, because his prayer for a son had been granted. He has been under the impression—hallucination is a better word—that the Almighty had appointed him to conquer the "yellow" races, and according to the writer in the "London Quarterly," he has taken himself seriously in this respect and conducted his administration to that end. He has meddled continuously and directly in every affair of state, domestic and foreign, thwarting the course of justice, undermining legality, impoverishing his subjects, boasting his fervent love of peace and yet plunging his tax-burdened people into the horrors of a sanguinary and endless war. This writer goes on to say: "A great deal has been written about the Czar's love of peace, his clemency, his benevolence and his fairness; but the Russian authors of these eulogies belong to the category of flatterers who, when his Majesty sleeps, are busy quoting profound passages from his snoring. Since he issued the manifesto of March, 1903, Nicholas II has done nothing for religious tolerance, which it promised, and very much against it. The Jews have been persecuted even more cruelly and more extensively than before his welcome words were uttered. Roman Catholics are ceaselessly worried in their work, insulted in their religious sentiments and almost forcibly driven into orthodoxy by spiteful orders unworthy of a Christian government. He takes a delight in relics, in miracles; he is the hapless victim of flattery; his courtiers spend their time in soothing his fitful temper."

The head of the Greek church, M. Pobedonosteff, is the author and sustainer of Russian despotism. The massacres of Jews, the banishment of Finns, the spoliation of Armenians, the persecution of Poles, the exile of Russian nobles, the flogging of peasants, the imprisonment and butchery of Russian workmen, the establishment of a widespread system of espionage and the abolition of law were all measures sustained and promoted by the head of the church. Roman Catholicism, in its rankest degeneracy, never equaled the Greek church of the present day. Surrounded by this grand ducal ring the Czar is constantly led toward excess. While he is personally a weak man, yet his political power is so great, so unrestrained, that he is extremely dangerous to his own party. If this article can be depended upon at all the Czar is responsible for the unhappy fix the empire has fallen into. He says: "It was not his Ministers who prompted him to break the promise he had given to evacuate Manchuria; they entreated him to keep it. It was not they who proposed that he should curtail the power for good still left to such institutions as the Council of the Empire, the Commitee of Ministers and the Governing Senate. It was not they who impelled him to make the monarchy ridiculous by seeking wisdom in the evocation of spirits and strength in the canonizing of saints. It was not they who urged him to break up the Finnish nation by a series of iniquitous measures worthy of an Oriental despot of ancient Babylon or Persia." It was the Czar himself and the little cotorie of pampered and sycophantic dukes prompted by greed and fired by a wild fanaticism that have created the present unhappy state of the empire.—California Christian Advocate.

"THERE REMAINETH THEREFORE A REST FOR THE PEOPLE OF GOD."

There is a home for the child of God
Whose sins have all been forgiven,
And the weary believer forgets his load
Of cares when he enters heaven—
O ye! whose hearts are with grief opprest
Rejoice for this world is not your rest.

There is a friend in that world above
And His love is deep and pure.
That friend is Christ, and His arm is strong,
And His mercy is ever sure.
Hear this O ye! who love His name
He knows the weakness of your frame.

And there is a heart in that world above
With a love that is better than wine,
For oh! how tender and large that heart
And how filled with love divine!
O ye, whose comforts below are few,
That heart is Christ's and He cares for you.

And there are joys in that world above,
The highest, and purest and best,—
How sweet the news to a weary soul
Of a near, eternal rest!
Rejoice and be glad, for to you it is given
To suffer and trust, but your rest is in heaven.
—Heb. iv:9. Dr. John Hall.

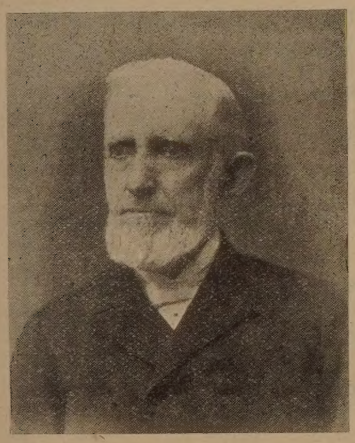
New Governor of Finland.—Prince Obolenski has been appointed to succeed the assassinated Bobrikoff as Governor of Finland. He is described as an unrelenting conservative. If that is true it shows that the Czar intends to continue his policy of Russianizing Finland. Prince Obolenski is about 60 years of age, and up to this time has distinguished himself as Governor of Kharkoff as a ruthless, high-handed administrator. Russia is blind to those great underlying principles of civil society.

The theory of work is to be lavish of personal experience, to put a great deal of one's self into the thing which we undertake, whatever we do.—Tucker.

Annual Report of the State Supt.

John Thompson, D.D.

Through another year the Author of the Bible has sustained his unworthy servant in this great fundamental work. It lacks but three months of forty-six years since I was in a most providential way called to labor in the Bible work in the State of Illinois, by the now sainted Rev. Amasa Lord, who inaugurated the best plan for distributing the Holy Scriptures, by systematic canvassing of school districts, townships, and counties. This was called "Lord's plan," and was not only the plan for obtaining the necessary funds to enable the American Bible Society to acomplish its great work in the past, and up to April, 1898, but the plan that must succeed in years to come. The "California State Bible Society" for many years had "county agents" employed, on a compensation, until the State had been thoroughly canvassed, but for some years



past the work of distribution has been done by pastors, church committees, and volunteer Christian ladies, and through missionaries, working among foreigners—Italians, Spanish, Japanese, and Chinese (except in the city and county of Los Angeles, where the agent receives but little for his labors, and this coming from meager contributions received by him—sometimes not amounting to twenty dollars a month, but the families and individuals are carefully looked after by the agent, Mr. H. Thompson, and supplied with the Word, by sale at cost or by donation where there is inability to purchase. This field is well cared for. Pastors in all parts of the State take great interest in the work of the "Bible Society," and are supplied with copies of the Bible for families and persons found without, whenever applications are made for supplies.

The collections from churches during the year have enabled the "Society" to meet the demands made for gratuitous distribution, to a limited extent; much more could have been done had gifts from individuals, and collections from churches (who share in the benevolence of the "State Society") been more numerous. In many cases the managers have been compelled to cut down numbers of copies asked for, because of lack of sufficient funds to purchase stock to enable them to grant all requests. It is hoped that hereafter churches and individuals will increase their offerings, so that the "Society" shall be fullly able to meet all demands for Bibles among the needy.

The "State Society" pays cash for all its stock of Bibles purchased from the "American Bible Society" and all its "grants" to mission Sunday-schools, families, soldiers, sailors, immigrants, jails, State prisons, hospitals, homes for orphans or adults. Indians (whether in schools or in their tribes), and all others must be made from the funds placed in its hands by churches and individuals.

The sailors coming into our California ports at San Diego, San Pedro, Oakland, San Francisco, and Eureka are supplied by the "California Bible Society," through floating committees, in any language spoken by the needy sailors.

All the evangelical churches on this coast united in the organization of this "State Society," and it belongs to the churches. Help therefore should come from all to maintain and sustain this foundation, fundamental, and interdenominational work, and thus see that the Bible is put into the hands of every one coming from Europe and the Oriental lands—the book which is the very foundation of our Amberican liberties.

The superintendent's time has been wholly given to the work of the "Society" during the year in speaking to various ecclesiastical bodies, congregations, and in correspondence. Religious bodies have passed resolutions commending the Bible work and pledging hearty co-operation The superintendent has been graciously received by pastors, convocations, and others, and has been mercifully sustained by the Author of the blessed book during the years of his connection with the "American Bible Society" and its one hundred and thirty-three auxiliaries under his care, also a large number of "branch societies."

"All praise to our redeeming Lord
For his abounding grace."

The following statement shows to some extent what has been accomplished during the year ending March 31, 1904:

During the year I have delivered sixty-one sermons and addresses, called on pastors and laymen in behalf of the "cause," to enlist their attention to the needs of the "State Society" for funds and to secure their hearty co-operation in the work. Have made fourteen visits to "branch depositories." I sent out some seven hundred and fifty letters and over ten thousand circulars. I have traveled over five thousand one hundred and fifty miles, and made some three hundred calls on bupiness men. I visited ten ecclesiastical bodies, all of whom passed resolutions endorsing the work of the "State Society" and pledging co-operation.

The general interests of the Society have been carefully considered and earnestly looked after, and if all the churches in California (every one of which is a sharer in the benevolent distribution of the "State Society") would send their collections to the "California Bible Society," it will hereafter be able to respond to all applications made for supplying poor families, soldiers, sailors, homes, hospitals, jails, State prisons, mission Sunday-schools, and whatever destitution of the Holy Bible may be found in this State, which is both a home and foreign field. It will be plainly seen, if churches send their collections for the "Bible cause" away from this "Society" and field, they must expect to apply elsewhere for their grants of Bibles, as it is impossible to make brick—good brick—without straw.

Sure and Faithful.

"Charlie! Charlie!" clear and sweet as a note struck from a silver bell the voice rippled over the common.

"That's mother!" cried one of the boys, and he instantly threw down his bat and picked up his jacket and cap.

"Don't go yet!" "Have it out!" "Finish the game!" "Try it again!" cried the players in noisy chorus.

"I must go, right off, this minute. I told her that I'd come whenever she called."

"Make believe you didn't hear,' they exclaimed.

"I did hear."

"She won't know that you did."

"But I know, and ——"

"Let him go," said a bystander. "You can't do anything with him; he is tied to his mother's apron strings."

"That's so," said Charlie; "and it's what every boy ought to be tied to, and with a hard knot, too."

"But I wouldn't be such a baby as to run the minute she called," said one.

"I don't call it babyish to keep one's word to his mother. I call that manly, and the boy who doesn't keep his word to her will never keep it to any one else—you see if he does," and he hurried away to his cottage home.

Thirty years have passed since these boys played on the common. Charlie Gray is a prosperous man in a great city, and his mercantile friends say of him that his "word is a bond." We asked how he acquired such a reputation. His reply was: "I never broke my word when a boy, no matter how great the temptation, and the habits formed then have clung to me through life."—Unknown.

The Importance of Feeling in Preaching.

The preacher who feels what he says, and then says what he feels with feeling, is sure to make his hearers feel about as he feels. One of the great weaknesses of much of the preaching of to-day is in the fact that it is all logic and literature, and no soul-touching feeling.

You can't melt ice with a cold poker; but heat the poker red hot, then apply it to the ice, and see how it will sizzle. In morals and religion, men's hearts are by nature like ice—cold and unemotional—and the only way to melt them into tenderness and feeling is to go at them wth hearts all on fire with the love of the Lord Jesus. Young preacher, try it.

Speak Kindly.

S. Trevor Francis.

Speak kindly, for our days are all too few
for any angry strife.
There is a deep meaning, if we only knew,
in our brief life.
No nobler mission can be ours, if we a
pang can stay:
Or if amidst the rush of tears we see, wipe
one away.

Speak kindly. Gracious words, god-sent,
god-given, are never lost;
They come all fragrant with the breath
of heaven, yet nothing cost.
Kind words are like kind acts; they steal
along life's hidden springs,
Then in the darkest storm some little song
the sad heart sings.

Speak kindly, graciously, for all around
are pains and smarts;
The very air is full of moans and sound
of breaking hearts;
Seek, seek to bind them up as once did
he, thy gracious Lord,
Then surely will his hand bestow on thee
a bright reward.

—Floating.

The Source of Peace.

In our earlier years we seek happiness; in our later years we are grateful for peace. Where may that golden grace be found? There is none too much of it anywhere. The prevalence of murder among animals is a terrible fact. Nature is "red, tooth and claw." The antagonism between human beings and the lower creatures, due chiefly to man, is equally sad. Among men in business, in society, and in nations, rivalry and conflict are almost universal. Industries are pitted against one another, commercial interests are engaged in remorseless competition, and governments are armed to make sure that no one gets the better of any other. What is true of nations, commerce, and society is true also of individuals. What does aspiration mean? Why do we reach toward better things? Why do we struggle, seek education, justify ourselves in our courses, endeavor to palliate our conduct, if we are not conscious of internal division? This may be granted, and yet it may be affirmed that the race is rising by a sure process of evolution. The race has long been approaching perfection, but evolution in itself furnishes no assurance that it will continue so. Our hope that evolution is an eternal process depends upon our faith in a beneficent power behind it. We believe that events are moving toward a blessed goal, and that that goal is the perfect man; but if there is no loving personality behind, the process may sometimes revert to chaos. If, on the other hand, God is, evolution will not cease until Tennyson's dream of the crowning race is realized.—Dr. A. H. Bradford, in New York Observer.

Helping the Pastor.

Bring an outsider with you. One of the most useful men in the Presbyterian Church of New York rented several pews and made it a point to keep them filled at every service. In this way he always had several persons in the pews he rented. Soon they became sufficiently interested to rent pews for themselves, and then became members of the church. Now it is never very difficult to get at least one other to go to church with you, and if every member will do that the congregation is immediately doubled. This may be called effective Christian activity and may result in putting some "very bright stars in your crown." Then a good thing to do is to pray for those you are taking with you to the service. If they are worth your while to increase the congregation, how much more are they to be labored for and labored with to bring them to a saving knowledge of the truth as it is in Christ Jesus? This sincerely done will enlist the Holy Spirit in your work, and then failure is impossible.—The Methodist Protestant.

Joseph Addison's Deathbed Argument.

When Joseph Addison, the great English essayist and poet, was on his deathbed, he sent for his skeptical son-in-law, in order that he might see "how a Christian could die." And he took occasion to point out to him, that supposing his trust were being placed upon a worthless foundation, it was at any rate enabling him to face the great future with joy and hope. And if it really had a solid ground in the promises of God, a glorious future indeed lay before him. Whereas, the sceptic's life was destitute of any absolute certainty that his negations had solid ground, and if they should prove mistaken, what a terrible future might await him.

This is in exact accord with the declaration of the apostle, who says that the believer in Christ has "promise of the life that now is and of that which is to come."

A teacher, wishing to impress upon the minds of her pupils the full nature of faith, took them one day to the riverside, and, seeing a boat in the middle of the stream, said:

"Now, my little dears, if I were to tell you that there was a leg of mutton in that boat, would you believe me?"

"Yes."

"Well, then," she said, "that is faith."

Some time after, in an examination, the question was asked, "What is faith?" All the class, as with one voice, shouted out:

"A leg of mutton in a boat!"—Philadelphia Methodist.

Terence, what is the doctor's diagnosis of your case?" "He hasn't told me yit, but I'm bettin' it'll be iv'ry cint av tin dollars."

Why Did I Wait?

By Cornelia W. Brown.

I might have made the days less dreary,
I might have cheered her when a-weary;
But, all intent on this or that,
I passed the window where she sat,
Nor turned into the little gate,
And now, alas! it is too late.

To-day I brought her lovely flowers—
Too late to brighten lonely hours—
And laid them gently on her bier
Wth loving words she could not hear—
My heart still crying, "'Tis too late!
Why did I wait—why did I wait?"

The Pet Niece (who, on valuable uncle's visit has been allowed to stay up for dessert): "Oh, Uncle Tom, father said you would be sure to bring out some of your old chestnuts. May I have some? Do, please!"—Punch.

A Boarding School For Boys.

A private Boarding School for ten boys. Opens Sept. 26; $300 a year. Reference, Rev. C. A. Dickinson, D. D., Ceres, Cal. Address, Four Gables, Fair Oaks, Cal.

Low Rates From *The* East

to California, Arizona and New Mexico will be in effect, via the SANTA FE, from September 15th to October 15th, 1904. From Chicago $33; Kansas City $25; St. Louis $30, and similar low rates from many other points.

Tell Your Friends

about it and instruct them to ask for tickets via the

Santa Fe

An exchange furnishes the following as representing the yearly supply of food for the whisky fiend:

2,500 smothered babies.
5,000 suicides.
10,000 murderers.
60,000 fallen girls.
100,000 paupers.
3,000 widows.
7,000 murders.
40,000 widowed mothers.
100,000 orphaned children.
100,000 insane.
100,000 criminals.
100,000 drunkards who die yearly.
100,000 boys who take the place of the dying.

Untold crimes, misery, woe, want, weeping, wailing, war, shame, disgrace, disease, degredation, debauchery, destruction, death, riot, revelry, ruin and $2,000,000,000 in cash.

"It is not only a man's right to let liquor alone, it is his duty. He owes it to society and to himself as a worker. He cannot do his best work except as a sober, clear-minded, steady-nerved man. The railroads do not employ men who are not sober, and are coming more and more to prefer total abstainers."

A psalmist once said: "It is good for me that I have been afflicted; that I might learn Thy statutes." He might not have sought the ways of God had he not found his own ways hedged about him. His experience was that of a great number of men who discovered riches in affliction which were otherwise not to be found. The depth of human love and sympathy would never be known if it were not for affliction. Through sorrow there has often poured a wealth of love and affection, marvelous in its sweetness and power. It was not until he was afflicted that the psalmist saw the glory of the holy law. It is an affliction also that the glory of human love shines out, richer by far because it is charged with the holy love of God. Yes, it is a dear price to pay, but in the after glow we shall be able to say that it was worth paying.—Baptist Union.

We will build a monument to thee yet, and crown it with garlands, and inscribe on it: "Blessed be the memory of Disappointment!"—Theodore Cuyler.

Go not, my friend, into the dangerous world without prayer. You kneel down at night to pray, and drowsiness weighs down you eyelids; a hard day's work is a kind of excuse, and you shorten your prayer, and resign yourself softly to repose. The morning breaks, and it may be you rise late, and so your early devotions are not done or are done with irregular haste. No watching unto prayer! wakefulness once more omitted; and now is that reparable? We solemnly believe not. There has been that done which cannot be undone. You have given up your prayer, and you will suffer for it. Temptation is before you, and you are not ready to meet it. There is a guilty feeling on the soul, and you linger at a distance from God. It is no marvel if that day in which you suffer drowsiness to interfere with prayer, be a day in which you shrink from duty. Moments of prayer intruded on by sloth cannot be made up. We may get experience, but we cannot get back the rich freshness and strength which were wrapped up in those moments.—Frederick W. Robertson.

Be such a man, live such a life, that if every man were such as you and every life a life like yours, this earth would be a paradise.—Selected.

Whether we do little or great things is comparatively a minor matter. But whether all that we do is done in God's sight, and at God's appointment and command, is ever a mighty matter. Few of us are set at mighty undertakings, but all of us have the opportunity of giving a cup of cold water to a little one in God's kingdom in the spirit that will be recognized as a gift to the King of kings. As St. Augustine expressed it, "Little things are little things, but faithfulness in little things is something great." Let us all show true greatness.—Sunday School Times.

Break off some one evil, seek to uproot some one sin, cut off some one self-indulgence, deny thyself some one vanity; do it as an offer to God, for the love of God; in hope to see God, and some gleam of faith and life and love will stream down upon thy soul from the everlasting fount of love. Folon, and thou shalt never lose that track of light.—Edward P. Pusey.

Let us do our duty and pray that we may do our duty here, now, today; not in dreamy sweetness, but in active energy; not in the green oasis of the future, but in the dusty desert of the present; not in the imagination of otherwhere, but in the realities of now. F. W. Farrar.

EXCURSION RATES

St. Louis

Round Trip Excursion Tickets to St. Louis and Chicago on sale August 8, 9, 10, 18, 19; Sept. 1, 2, 5, 6, 7, 8, and October 3, 4, 5, 6.

TO ST. LOUIS.....$67.50

TO CHICAGO, passing one way through St Louis $72.50

Tickets good for return withn three months from date of sale, but not later than Dec. 31, 1904.

THESE RATES GOOD ON OVERLAND LIMITED.

Ask about THROUGH TOURIST CARS direct to the Exposition.

SOUTHERN PACIFIC

613 Market St., San Francisco.

His Love!

By B. F. M. Sours.

Love died for me; love lives for me;
Love fashions heaven above;
The stars of glory fade away,
Lost in the morn of love.

I fall; he lifts me from my woe;
I weep, he dries my tears,—
Not for an hour, a day, a week;
He saves for endless years.

A friend is true unto a friend,
And, in another day,
They cease to love; but O! this love
Will never fade away.

He clasps me in his arms so strong,
And whispers strength to me.
His voice is full of living power,
And gives me victory.

I know that voice; O may that love
My nature purify,
Until my anthem strikes the chord
With harpers in the sky!

What joy so deep, what love so true
In earth or heaven above?
Throned greatest o'er all other thrones,
Our hearts adore his love.
Mechanicsburg, Pa.

How Long Is a Dream?

How long does a dream last? To the dreamer it sometimes seems to endure for hours, and the general impression is that dreams continue for minutes at least, while the fact is the longest dream appears to be confined within a solitary second, even though the events of it may impress the dreamer for days.

"The other afternoon," said a doctor, "I called to see a patient, and, much to my satisfaction, I found him sleeping soundly. I sat at his bed, felt his pulse without disturbing him, and waited for him to awaken. After a few minutes a dealer's cart, with discordant ringing bells, turned into the street, and as the first tones reached me my patient opened his eyes.

"'Doctor,' he said, 'I'm glad to see you, and awfully glad you woke me, for I have been tortured by the most distressing dream, that must have lasted for several hours. I dreamed that I was sick, as I am, and that my boy came into the room with a string of most horribly sounding bells and rang them in my ears, while I hadn't the power to move or speak to him. I suffered tortures for what appeared to be interminable time, and I am so glad you awoke me.'

"The ringing of those bells for one second had caused all of that dream and just at the waking moment."—Liverpool Post.

"Some men," said Uncle Eben, "who kin tell you all about why de Russians is fightin' de Japanese has private quarrels on hand dat dey couldn't give an excuse foh to save deir souls."

Hot and Cold Baths. Excellent Table.

THE OCCIDENTAL HOTEL

American and European Plan

Montgomery St., Cor. Bush, San Francisco

GEO. WARREN HOOPER, Lessee.

Terms Moderate. Omnibus to Station and Boats.

Fine Crown and Bridg Work

Transplanting of Teeth

Dr. N. Bar Due

DENTIST

1295 Market St., Cor. 9th, San Francisco

Electrical Specialties.

Free extracting, cleaning and examination on Tuesdays and Fridays to customers 4 to 5 pm

Important Notice to Ladies

We plate every description of Metal work and goods with Gold, Silver, Nickel, Brass, Copper, Bronze, etc., in an elegant and durable manner, at the most reasonable prices.

Old work repaired, refinished and made equal to new. Tableware plated.

We call for and deliver work.

DENNISTON'S S. F. PLATING WORKS

Tel. Main 5931 743 Mission St., bet. 3d and 4th

F. L. TURPIN, Proprietor. Telephone MAIN 1515

ROYAL HOUSE

126 Ellis St.,

Near Y. M. C. A., San Francisco, Cal.

Between POWELL AND MASON STREETS.

Rooms to Let

BY THE

DAY, WEEK, or MONTH

ELEVATOR AND OFFICE ON GROUND FLOOR.

New fire-proof brick building, metallic fireescapes front and rear. Every room new and furnished complete with spring beds and hair mattresses. First-class reading room and ladies parlor. All the daily papers. Rooms, per night, 35c. to $1.50; per week, $2 to $9; per month, $8 to $30.

Ladies' Parlor.

All Market Street Cars run within one block of the House. Ellis Street pass Cars the door

THE LIGHT RUNNING DOMESTIC

Pre-eminently the Sewing Machine for Family Use.

Standard PAPER PATTERNS

Highest Perfection

Lowest Prices

Send for Catalogue.

J. W. Evans, Agent

1021 Market St., San Francisco

(Near Sixth.)

Do You Want a Home IN REDLANDS

Beautiful Orange Groves, Houses embowered in vines and roses, overlooking one of the most beautiful valleys in the world, surrounded by majestic mountains. Climate unsurpassed, best of society, schools of highest standard, strong churches and No Saloons. What more can you ask for a place in which to establish a home? For information, address

JOHN P. FISK

1st Nat. Bank Block,

Redlands, Cal.

Pleasant Plaee for An Outing.

Care and comfort at Oak Grove Cottage, Saratoga.

Prune harvest time now. A fine time to be in the country. Foot-hill pleasures. Address: Mrs. L. M. Howard.